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825 [753] The "sickness" brought by the horse is the injury suffered in an accident for which a horse is held responsible.

If the spider or its web is not molested, there is no need to worry about this insect. But, as an informant explained, "We are all taught not to kill spiders. The spider has power and can do harm if angered."

The Chiricahua will not walk into a spider web. They call the strands of the web sunbeams and say that, if you damage these, Sun will make a web inside you and kill you. The spider web is connected with the sun because it looks just like a sun as it hangs there.

[821]

825 783 If you kill a spider, the same thing will happen. If you do kill a spider, there is a rule to follow. If I should kill one, I'd say what I have heard many older people say, "The president killed you." Or they name a white man or someone they don't like—anyone as long as it is not themselves. It's a lie but they do it. They put it off on someone else. This is done, too, when you kill any dangerous insect, like a beetle or a centipede. The danger in killing or injuring a spider is that the next spider will miss the one you killed or hurt and come and harm or bite you.

753 82 [776] The most obvious evidence that the Thunder People are displeased with an individual occurs when he is actually struck by lightning. However, fright is again a powerful sickening agent: "The scare harms you." Lightning is said to be accompanied by an odor which comes from the powder or smoke that arises where it strikes. This powder, if it is inhaled, manifests itself in the ailment recognized as "lightning sickness."

The smoke or dust causes harm as well as the fright. This settles in the body. Lightning sickness affects you inside the body; it affects the stomach. When a person has lightning sickness, he vomits and has a little fever. His feet and hands are cold. He feels sickly and is in poor health generally. Then he should go to a shaman and have a lightning ceremony performed; the sooner the better for him.

A young man described his illness after lightning had struck close to him:

It was so close that I had breathed in all the lightning powder. About two weeks after that I began to be sick. I couldn't eat, and they took me to the hospital. I was sick to my stomach all the time. . . . . I didn't get any better before I went home. My mother-in-law said right away to my wife, "He has the lightning sickness. That powder he breathed in from the lightning has settled in his stomach and turned to frog spittle [i.e., the green growth on stagnant water]."

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755 He knelt down with arms outstretched. He prayed in a low tone. I couldn't
756 hear all of it. He prayed to Yusn, Child of the Water, Cloud, and other things.
He prayed for a long time.
789 Then he told us, "Watch that turquoise. It is going to be here in the center of my breast." And he held his arms outstretched with his hands open and began to sing. . . . . Between songs he told us to pray for our own good.

While he was singing, that turquoise disappeared. Everybody watched, and there it was right on his breast. And it started moving just like a little bug, going to his right arm, then moving up his arm, around his back to his other arm, and then back across the left arm to his chest. It was just like a little bug walking around on his back. And before you knew it, it was in the center of the sheet again. Everyone was praying. They believed there was something to him.

755 A shaman may also resort to such exhibitions to prove the
756 hopelessness of a case:

My father looked at the boy. He took two eagle tail feathers and stuck them down the boy's throat. He wobbled them around. He took the feathers out, and big worms were there on the white calico. They were big and they were fighting. My father said, "They are hungry. That means no lungs are left. I can't do anything for you. If you had come earlier, I could have cured him. But it is too late." He burned up the worms. . . . . They took him [the patient] back. . . . . He died.

755 If the cause of the illness is found to be witchcraft, the shaman may be counseled by his power to continue his songs and prayers with greater intensity and thus defy the witch. At the proper time (usually the fourth and last night) and under the direction of his supernatural sponsor, he sucks out the object of witchcraft with his lips or a tube and spits it into the fire, where it "pops."
[827] As the sorcerer's "arrow" falls into the fire, the onlookers spit,
• [783] thus symbolically ridding themselves of things unclean. Objects of many kinds are sucked from the bodies of patients: "A bone, a stick, horsehair, a needle, human hair, a little buckskin pouch, a spider—these are the kinds of things taken out."

The traits which have been described are the ones most frequently represented in a curing rite, but occasionally other modes of treatment appear:

A shaman may, after working over a sick person or sucking on the place that hurts, make a hissing noise to the directions, as though driving away the disease. This is called "to blow away from him." Some specialize in this.

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they may take, even though they lay no claim to a ceremony from the owl. A man who was gathering wormwood (*Artemisia frigida*), one of the plants known as "ghost medicine,"[33] explained: "Sometimes when you feel nervous and don't sleep well, you fumigate the house with this. People use it after a funeral." Others tell of self-treatment that "could be tried by anyone."

For trouble with ghosts I use "ghost medicine" and also ashes. I put a cross of ashes on my forehead at night. The Silas John cross is used too. I used it last night. A black-handled knife under the pillow is good for this too.

By scarring your nose with a live coal, you keep ghosts away. You take a burning stick, wet it at one end, fix this end on your nose, and let it burn down so that it scars your nose. Then the ghost will fear you and keep away. Ashes can be put on the nose to keep away ghosts too.

But, though self-purification often succeeds in dispelling persecution, in a residue of cases the attacks are so acute that there is no recourse except to consult an owl shaman. The ghosts are of two kinds—those of enemy peoples and those of tribesman (often of deceased relatives). Correspondingly, there are owl shamans whose rites are effective against enemy ghosts, and there are those whose ceremonies banish tribesmen's ghosts.

Most cases of enemy-ghost sickness result from battles.[34] "If a man who had killed an enemy thought he couldn't stand the haunting, he went to a shaman who used an owl ceremony on him." "If you have enemy-ghost sickness, you take a black silk handkerchief, a cross, and a knife and give them to one who knows songs for this. Then he can work for you. I've seen it

[33] Others are squaw weed (*Senecio filifolius*) and sage (*Artemisia filifolia*).

[34] It is unlikely that enemy-ghost sickness was ever very prevalent. Despite general dislike of the sight of the dead, the ghosts of those known or continually opposed in life are more likely to be feared than are the ghosts of persons who fall under the general classification of "enemy." Some individuals evidently had very little apprehension concerning the enemy dead. One old warrior said, "We had little fear of killing at war. War was just a kind of sport. Few had fear of the dead enemy." Another man, when he was asked whether one who killed a member of another tribe was in danger, seemingly discounted the supernatural risks altogether, for he replied, "Yes, the enemy might plan a raid to avenge the death of the man he killed."

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727 354 There is no evidence that conventional morality is totally discarded at this time, but there are suggestions that more freedom than usual is allowed:
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> The dancing may go on for two, three, or four days. There is much feasting. Some people are eating, others are dancing. There are many marriages during this period. The Chiricahua, when they were captured and taken to Mexico, noticed that, when the Mexican people had a big victory, they always celebrated by dancing and marrying and having a good time. To get even with them, the Chiricahua turn their victories into a celebration and a dancing and marrying time. Many young men take advantage of the occasion.

727 Thoughts of death are not permitted to interfere with the
961 happy mood: "Dead warriors are not mentioned in the songs, and the deaths are in no way formally announced. When the war party returns, the members state the news of the casualties privately." There is no general purifying rite for those who have come in contact with corpses during the fighting. The use by some of "ghost medicine" to stave off evil effects is "an individual matter; they don't do it in a bunch."

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462 THE GATHERING AND UTILIZATION OF WILD FOOD PLANTS

222 The responsibility of exploiting the wild-plant resources of the region falls to the women:

[512] While the man is hunting, the woman gets up before sunrise, builds the fire if the man hasn't already done so, and cooks the morning meal, using meat if there is some, vegetables if not. Then she goes out to gather seeds or plants, leaving the small children with another woman. She gathers yucca fruit, piñon nuts, or whatever is in season and carries it all home to prepare.

Gathering, preparing, and storing fruits and vegetables provide a continual round of labor as the women follow the natural harvests:

[251] In spring they go out for mescal. They keep going for it for some time. They get plenty of it and store it up. By the time that is done they can go out after the first acorns and bring them in and store them in bags. Then the yucca fruit and the sumac berries and other things are ready.

821 The preoccupation with the growth of wild plants is reflected
805 in the attitude toward the seasons and in the names of the principal time periods. Besides the four seasons, six time periods, beginning with the first signs of spring, divide the year. Their

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The seventh night when Dick got back to his camp he got after his power. The power said, "Don't get after me for a little thing. I know what's the matter with him. I know what to do for him. He's all right. He's not going away. His power put him in trouble. He can keep that or throw it away, but he can also have me if he wants to, and he and you can practice this ceremony and do good among your people."

Then on that seventh night Dick studied it and sent his power that night. Then they saw Tuisga sitting up. He was much better. They called for Dick. He knew what it was. When he came into the house he marked the house with pollen, marked the people present, and marked Tuisga.[11] At daybreak Tuisga was lifted up by the power.

While this was being done Dick was praying. He prayed and prayed and said, "All present, don't become frightened. You'll see something with your eyes." Then from high up you could hear something falling. It came from the sunrise and hit the roof. The house trembled.[12] They heard an object hit on the south side. The house moved. Then from the west side an object fell. The house seemed to quiver. Then from the north side, and they thought the roof was coming off this time. All were quietly praying.

Then Dick did something else. He asked that flour gravy be brought and given to this man. Tuisga was very hungry and weak. He hadn't eaten for sixteen days.

"Now," said Dick, "I'm going to sing one song with four verses, and everybody is going to dance whether he likes it or not.[13] And you women can call when you hear White-Painted Woman and Child-of-the-Water mentioned at the first verse.[14]

[11] Pollen, usually obtained from the cattail tule and symbolizing health, growth, and vitality, was a most sacred substance for the Chiricahua and was omnipresent in ceremonies. Marking the patient, the people, and the place with pollen is an act of blessing and purification.

[12] The Chiricahua Apache ceremonial circuit is sunwise, beginning with the east, the most important ritual direction.

[13] The dance may function as a prayer in Chiricahua ceremonialism.

[14] The ceremonial call of the women is a high-pitched ululating cry.